Obey Your Thirst

John 4:15-20

Sermon Outline

A. The Thirst (Vs. 15):

1. **Said; Tell, speak** – The woman repeatedly responded to what Jesus said about living water. The mood seems to convey an anxious desire to get this kind of water.

2. **Sir; Lord** – The woman designates Christ to be someone with authority endowed with power.

3. **Give** – The Samaritan woman wanted Jesus to once and for all permanently put a place what is necessary for her to have the living water.

4. **Give** – The Samaritan woman was willing to allow Christ to change her way of living.

5. **Give** – Unlike the religious Jews she was quick to desire change.

6. **I will not be thirsty** – The Samaritan woman knew that if she got the living water she would repeatedly never thirst again which means she would not have to come up to a well that she was embarrassed to come to.

7. **I will not be thirsty** – Her daily struggle will be over once Christ responds to her request.

8. **I will not be thirsty** – She does not seem to understand the spiritual implications.

9. **I will not be thirsty** – Even in her lack of understanding she is ready for Christ to lead her.

10. **Come all the way here** – She would not continuously have to come to the well to repeatedly draw water. Could be a long walk that constantly reminded her of what people thought of her.
B. The Quest (vs. 16-18):

1. **Said; Tell, speak** – What Jesus is saying to the Samaritan woman is repeatedly being said.

2. **Go call** – Jesus commands the Samaritan woman to continuously go and once of for all loudly call out for her husband.
   
   a) **Since she was not able to receive His truth (1 Cor. 2:14)**, Jesus dealt with her most basic problem. (Apparently, she never served Him a drink. He forgot His own physical need in order to meet her spiritual need.) Jesus suggested she get her **husband and bring him back** with her. **This suggestion was designed to show her that He knew everything about her** (cf. **John 2:24–25**). Her marital history was known to this Stranger, including the fact that she was living in sin. **Thus in a few words Jesus had revealed her life of sin and her need for salvation.**

3. **Come** – Jesus commanded the Samaritan woman to bring her husband to the well.

4. **Woman answered and said** – The woman responded to Jesus interpreting what Jesus said as the truth.

5. **Jesus said you have** – Jesus responds to Samaritan woman saying that she described her present condition correctly.
   
   a) **Here we see much regarding the intent of Jesus’ ministry, to bring persons to a realization of the state of their life in order to lead them to repentance and a new life in Him. This new life is a life that honors and worships God in spirit and truth in daily life. The location of worship is not important, but the Object is! The English word “worship” is from the Anglo-Saxon **weorthscipe**, literally reading “worthship.” Worship is attributing worth and honor to the living God.**

6. **Is not your husband** - This is another way of saying that the man the Samaritan woman is living with has continuously never been her husband.

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7. **Have said; call** – Jesus confirms that the Samaritan woman is honest about her circumstances.

8. **Truly** – She is being genuinely honest and real about her present circumstances.

C. **The Process (vs. 19-20):**

1. **Said; tell, speak** – The Samaritan woman continuously remained engaged in the conversation.

2. **Sir; Lord** – In response to Christ exposing the whole truth the woman designates Christ to be someone with authority endowed with power.

3. Despite the fact Christ addresses her sin she still gives him respect even though He is a Jew.

4. **I perceive; observing** – The Samaritan woman upon careful inner reflection continuously acknowledges, based on everything she has experienced, that Jesus must be a prophet.

5. **I perceive** – The entire conversation has caused her to no longer see Christ as a Jew.

6. **Prophet** — Jesus must be someone who reveals what is hidden and exposes the will of God for His people.

   a) Because the Samaritans accepted only the books of the Pentateuch as canonical (cf. notes on v. 4), they understood the words of Deuteronomy 34:10, ‘no prophet has risen in Israel like Moses, whom the LORD knew face to face’, to be absolute and in force until the coming of the prophet like Moses (Dt. 18:15–19; cf. notes on 1:21), the second Moses, the Taheb (as they called this promised ‘messianic’ figure).[3]

7. **Our fathers worship** - For generations her people has come to this mountain and prostrated themselves in reverent supplication to the God of Abraham, Jacob and Isaac. They have always honored with complete devotion the ‘worthship’ of God.

8. **Our fathers worship** – If worship has no meaning (Old Testament system) there is no change for living.

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9. **Your people say** – The Jews do not respect what is done by the Samaritans. So she believes that the worship on the mountain does not produce forgiveness of sins no matter how closely the follow the Levitical system. So what difference does it make how she lives.

a) Samaritan religion held that the one place of divinely ordered worship was on top of nearby Mount Gerizim, whereas the Jews said it was on the temple mount in Jerusalem. Who was right in this controversy?[^1]

10. **Is the place** - The Jews continuously say that Jerusalem is always the place of worship.

11. **Ought to worship** – The Samaritan woman repeatedly says that the Jews continuously state that it is the will of God that worship must take place in Jerusalem and no other place. This is urgently necessary. Even though she struggles with this she seems to believe this. This keeps explaining why Jesus “had to pass through Samaria.” (John 4:4). Her heart was ready, but religion damaged her life.

12. **Ought to worship** – Her life remained the same because worship had no meaning